768 428 share of her husband's property is three she-camels, so called *nežîle* (pl., *nežâjel*), that is, the first as the price of her womb, *ḥaḳḳ baṭnaha*, in which she carried her sons; the second as the price of her breasts, *ḥaḳḳ dajdaha*; and the third as the price of her hip, on which she lay while suckling them, *ḥaḳḳ maṭnaha*. Besides these she takes a fourth camel as the price of her husband, whom she served till his death. When this widow dies, the fourth camel, *ḥaḳḳ rukubatha*, is inherited by her kin while the first three, *nežâjel*, fall to the kin of her late husband.

When a man dies leaving only married daughters, each of them is entitled to two she-camels out of the estate, one on account of the dowry, *sijâḳ*, which was paid for her, and the other in remembrance of the father.

428 [562] The right of inheritance, *ḥaḳḳ al-warṯa*, is vested in sons alone. The eldest selects first two she-camels called *mhawwa w-ḥaṭṭa*, then the others take one each, then the eldest son takes another camel, and so on until all the camels are divided. The mare, too, goes to the eldest; its first filly to the second; its second to the third; while the fourth son will get the filly of that which went to the second. The tent itself belongs to the youngest brother, its whole internal equipment to the eldest. Every daughter is given two she-camels, *wârda w-ṣâdera*, going for water and returning with it, or *ḥalûba w-rakûba*, milking and riding.

In case the sons will not divide the estate but use it in common, *elja' taḫâšarow*, the eldest offers a *ḏabîḥt al-ḫiše'r*, common sacrifice.

When an uncle on the father's side dies without male issue, all that he leaves belongs to his nephews. If the eldest of them rides his uncle's mare on raids and captures horses or camels, he must not keep them. The mare was owned by the uncle, and to his estate belongs the booty, in which, therefore, all the nephews share. Should they divide the estate among themselves but after some time agree to administer it in common, the eldest immolates a *ḏabîḥt al-ḫiše'r*, common sacrifice. He also offers a sacrifice on the day of commemoration for all who have departed that year.

421 562 428 A married woman may have her own estate. This comes either from her kin or her husband's or from her savings. All that she has bought from her savings she can sell at will, but, as to her other property, she must be directed by the will

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

of her husband or her *ahl*. After her death her son inherits all that came from her kin. the rest goes to her husband. 421 664 428

A father can leave his property to his daughters if he has no son, but he must appoint a guardian for them, who is also called father. This is done with the words: "Behold, I exclude the flesh and blood from which I descend. Thee I appoint to be the father of my daughter (or daughters). My whole estate I present to my daughter. My relatives of the flesh and blood from which I descend must take nothing from her. Thou wilt see to it. But on the commemoration day of all faithful departed, *ẓaḥijje*, my daughter should not forget me." In case this daughter marries, her property is inherited by her son, or, if there is no son, by her *ahl*; her husband can claim nothing. 429 428

The right of inheritance belongs to all relatives up to the ninth degree, *râ' tis'a ǧdûd jaret*. In the absence of lawful heirs, that is if the kin has entirely died out, *temši 'alejhom ad-dinja' mâ jeẓall kûd al-ḥurma*, the woman most nearly related to it receives whatever estate is left and is bound to a sacrifice on the *ẓaḥijje* day.

Jâ wanneti wannet jetîm
'oḳô al-ṛala' 'ammeh walâh
jaṣiḥ w-jowmi beš-šelîl
w-jaḳûl walli min ḥaja'

This is the lament of an orphan
Who, having lost his father, receives orders from an uncle.
He gives the alarm cry, waves the hem of his cloak,
And says to himself: 'Vanish from life.'

Al-ṛala' is a father who appointed a brother of his to be the guardian of his son. The orphan, dissatisfied with his guardian, sights the enemy. Giving the alarm cry, he waves his mantle in the direction of the approaching danger and encourages himself, *nesmeh* or *nafseh*, to resist the enemy even at the risk of losing his life. In the latter event, at least, his mourning for the loss of a dear father would cease. 429

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

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course, has not yet washed himself, and such an unclean one, *neǧes*, would make the wound still worse, *mustarfer*: The visitor salutes with the words: "May thy evil disappear! *jizûl šarrak.*" Or: "May it disappear and not come over thee any more! *jizûl w-lâ jiǧik.*" To avoid informing the patient that he looks ill, and thus frightening him, the visitor says: "It seems to me thou hast a healthy color, perhaps nothing ails thee," the patient's reply usually being: "By Allâh himself, nothing is the matter with me, merely so and so."

[576]

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If the patient gets worse, nobody must mourn. "We have a soul, and he has a soul obeying Allâh. *ma'ana nesem w-ma'eh nesem taḥat allâh.*" The patient gets worse every Wednesday and Friday, for these are the heavy days, *jowm aṭ-ṭakîl*, for him. Likewise every sixth, sixteenth, and twenty-first day of the lunar month aggravates the condition of the patient and spreads the news of his illness, *mubajjeḥ al-ḫabar*.

732
A demoniac is called *mharfal*. As such they consider the imbecile, the demented, and the insane. If he does not get well soon, he is fettered and allowed to perish of thirst.

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If a mad dog, *čalb mṛalûṭ*, bites, *ji'azz*, a man, sulphur is applied to the wound, which is then burned with a red-hot nail. After forty days the injured person generally is stricken with rabies. Then they fetter him and throw hot ashes on his head until he dies.

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In the case of a snake bite the soothsayer, *ḳarrâj*, is sent for and cures the bitten man with his spittle. The *ḳarrâj* learns this art from a member of the Rifâ'ijje Order at an-Nuḳra in the neighborhood of Damascus, paying one quarter of a *meǧidijje* (22.5 cents) for tuition. No snake can harm a *ḳarrâj*.

Bites of scorpions and poisonous spiders are cured by wrapping the wounded limb in a raw skin or by laying the patient in an oblong pithole, the bottom of which is covered with camel manure thrown over camel urine, *'abas al-bel*. Then, covering the patient up to his head with clay or sand, they build a small fire at his side to make him sweat thoroughly. But to prevent him from falling asleep they shout at him: "O thou who has been bitten by an *'ankabût* spider, wilt thou live or wilt thou die?" He must answer: "I shall live, I shall live, not die."

763
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A person seriously ill appoints a guardian for his young children with the words: "O So-and-So, I do not know what

763 Allah will write to me, therefore, behold, I put my children and
429 my estate like the ring of a turtle dove's neck from my neck on thy neck. In the high station /before Allah/ I shall inquire of thee about them. "Ja flan ana ma-dri was allah jaktob 'alejji mar tara 'ejali w-halali towk hamamaten min rukubti birkubtak ansedk 'anhom bel-makez al-'azim."

The answer will be: "I shall take thy place. May Allah have mercy on thee. Ana lak bel-makan allah jarhamk."

In the absence of him whom he would lide to appoint as guardia the sick man will declare before one or two men: "O ye, X and Y, I ask you to witness that I put my children on the neck of So-and-So."

/567/ In the majority of cases the sick man prefers to appoint a faithful slave to the guardianship. Sometimes he also names the camels which are to go to one or other of his children and what she-camel he wishes to be sacrificed for him. However, any of his stipulations may be annulled by his first-born son. Neither the father nor the mother give their children any last advice.

DEATH

764 Water is dropped into a dying person's mouth without my words. They do not close the eyes of the dead, nor stop his nostrils, dead bodie
/737/ being carefully avoided by the Rwala. If they camp near a settlement, or some fellahin happen to be with them at the time, they hire them to bury the dead. Rubbing the body over with a wet cloth, they wrap it in its shirt, or when that is torn they lay it on a piece of white linen, cover it with the same material, then sew both pieces in three places, load the body thus enshrouded on a mule and carry it to the grave. This must be deeper for a woman than for a man. Its depth for a woman must be such that even the breast could not be seen if the body were placed upright; for the man its depth is only to his knees when in a standing posture. A stone is put under the head and the body is laid invariably with its right side downwards and facing south. Covering it then with a few stones they shovel in the excavated earth. For a man two stones, nasajeb, are raised above the grave, one for a woman. One and a half megidijje ($ 1.35) is paid to the gravedigger for this work. In the inner desert a grave about twenty-five centimeters deep is dug